

THE
PLAIN MANS

Plain Path-way to

HEAVEN.

Directing every man how he may be saved.

Very seasonable for these Times.

The four and thirtieth Edition, with many Additions.

John 14. 6. *Jesus saith unto them, I am the Way, the Truth, and the Life.*



*Who so would know the way to Heaven above,
Christ is the Way, Faith, Hope, and Love*

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Mat. 7. 13, 14. Enter ye in at the strait gate : for wide is the gate, and broad is the way that leadeth unto destruction, and many there be that go in thereat : but strait is the gate, and narrow is the way that leadeth to life, and few there be that finde it.

These words, Beloved, are the words of our Blessed Lord and Saviour Jesus Christ: and therefore doe crave every good Christians attention, being spoken by so good a Master, who not onely loved us, but laid down his life for us; as it is, Rom. 5. 6, 7. Whilest we were sinners, Christ died for us. And beloved, they are not onely the words of good counsel; good counsel not for the body onely, but for the salvation of our souls; plainly declaring unto us the way to Heaven, which is not the common beaten road of the world. The way to Heaven is

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a strait and narrow way, a hard way, and a thorny way, and whosoever would be saved, must walk in this way. Beloved, I beseech you to consider, Heaven cost our Saviour a dear price, his precious life and blood, and had he not shed his blood, it had been impossible for us to have come to Heaven. And beloved, consider also, that notwithstanding it cost Christ his Life to purchase heaven for us, yet it is no easie matter to get to heaven: the way to heaven is altogether up the hill, and though it be painful and difficult, yet it is worth our pains at last, there are treasures in heaven, joyes unspeakable, and full of glory, such things as St. Paul saith, 1 Cor. 2. 9. That eye hath not seen, ear hath not heard, neither hath it entred into the heart of man to conceive the things that God hath laid up for those that love him. God hath laid them up for us. Did we but seriously consider the happiness of the saints in heaven, we should be willing to undergo any thing here below, so we might get thither. It is the opinion and fond conceit almost of all men, that they shall go to heaven, and they hope to be saved as well as the best, though they walk not in the way. But let them take heed how they deceive their own souls, for the Scripture sayes plainly, that those that would be saved, must first be new creatures, they must be born again, John 3. Except a man be born again, he cannot enter into the Kingdom of Heaven. Secondly, they must not

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live after the flesh and lusts of men, but after the will of God, 1 Pet. 4. 2. And how doth God in his word say men should live, if they would be saved? First, we must live a life of faith, He that believeth shall be saved; but he that believeth not, is condemned already, the wrath of God abideth on him, John 3. 36. Secondly, he that would be saved must repent, God commands all men every where to repent, Acts 17. 30. Repentance must follow after faith. Thirdly, we must be willing to forsake all for Christ. And the young man said unto him, Good master, what shall I do to be saved? saith Christ, Sell all that thou hast, and give to the poor, and follow me, and thou shalt have treasure in heaven, Mat. 19. 21. Men must not say, I have bought a Farm, I have married a Wife, therefore I cannot come. Fourthly, those that would be saved must be holy and unblameable, walking as Christ walked: they must dye unto sin, and live unto righteousness, for no unrighteous person shall inherit the Kingdom of Heaven, 1 Cor. 6. 10. Heaven is the reward of holiness. Having your fruit unto holiness, and the end everlasting life, Rom. 6. 22. And lastly, he must not do this once or twice, but he must serve the Lord in righteousness and true holiness all the dayes of his life, Luke 1. 75. For he that continues unto the end shall be saved, Mat. 20. 21. Therefore unless men be such as God in his word requires they should be, in vain do they say, they hope

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hope to be saved by Christ, unless they live as Christ lived, holy as he was holy; for certainly all those that live in sin, and dye in sin without repentance, shall come short of heaven. And truly beloved, heavenly counsel was never more needful then now, in these last and worst of times, which abound so much with sin and wickedness, which plainly shews that these are the last times, as St. Peter saith, 2 Pet. 3. 3. In the last days shall come scoffers, walking after their own ungodly lusts, self-lovers, covetous, blasphemers, proud, disobedient to parents, unthankful, unholy, truce-breakers, false accusers, despisers of those that are good, traitors, lovers of pleasure more then lovers of God, 2 Tim. 3. all which things the Lord knows is too evidently seen among us at this day.

How is religion and the wayes of God scorn'd and reproached at this day, not onely by loose and lascivious persons, as swearers, drunkards, Sabbath-breakers, and such like ungodly wretches, but by a generation of Vipers sprung up amongst us in these our dayes, called Quakers, Shakers, and Ranters, who pretend holiness, and are outwardly cloathed in sheeps cloathing, but are indeed such as our Saviour speaks of in Matth. 7. 15. Wolves in sheeps cloathing, who despise Dominions, and speak evil of Dignities; ungodly men, turning the grace of God into wantonness, denying the onely Lord God, and our Saviour Jesus Christ, as St. Jude saith, Who resist the

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truth, being men of corrupt mindes : having a form of godliness, but denying the power thereof, 2 Tim. 3. 5. Professing they know God, but in works they deny him, being abominable and disobedient and to every good work reprobate, Tit. 1. 6. Laboring to beat down Magistracy and Ministry, which is the great work the Devil aims at : that so he may the more easily delude souls. If once the Devil could but beat down Ministry and Magistracy, he would go on in deluding souls without opposition, all were his own then. And therefore the counsel St. Jude gave the Christians in his dayes, is now very seasonable in these ungodly times, for every good Christian : That they should beware, lest they be led away with the error of those wicked ones, and so fall from their own steadfastness, and come short of Heaven, bringing upon themselves sudden destruction.

And indeed this Epistle of St. Jude is very seasonable for these times, and I beseech every good Christian seriously to read it, see there the dreadful Judgement of God against sinners, which are written for our examples ; not that we should follow them, but that we would be afraid to sin against God, as they did. For certainly if God spared neither the old world, nor the Israelites, nor the Angels that fell, but hath reserved them in everlasting chains, under darkness, until the Judgement of the great day, he will not spare us if we sin as they did, And likewise Sodom

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dom and Gomorrah, and the Cities about them, are set forth for an example, suffering the vengeance of eternal fire. God hath hung them out in chains, that all may take notice and be affraid to sin as they did; and certainly God is the same God now as he was then: he's yesterday, to day, and for ever the same; and if we will (notwithstanding his examples) presume to go on in sin, he will certainly bring upon us the same judgements. And truly the sins of Sodom are at this day the sins of England, pride and fulness of bread, the Lord grant we have not the judgement of Sodom, fire and brimstone, e're long, poured down upon us. Let England especially London, seriously remember the sad examples of fire. Now then Christians, I beseech you take the good counsel of St. Paul, Eph. 6. 11, 12. Put on the whole armor of God, for never was more need; now the Devil is most busie to destroy souls, it becomes Christians to be the best armed, we should count it folly and madness in that man that should know the thief would come and rob him, and yet would not provide and arm himself against him. Now first consider, the Devil seeks to rob you of your precious souls, therefore arm your selves, be not unprovided when you may be armed: the armor of God is armor of proof, and will bear off all the fiery darts of Satan. Resist the Devil and he will fly from you, Jam 4. 7. The devil is not able to hurt that soul that hath on the armor of God; and

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What this armor of God is St. Paul tells us in Ephes. 6. 14, 15, 16, 17, 18. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace. Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God, praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance. For whosoever shall call on the name of the Lord shall be saved, Rom. 10. 13.

And this is the armor which every one that would go to heaven must put on; for either we must be the souldiers of Christ, or the slaves of the Devil, for all those that fight under Satan are his slaves, therefore let us put on this armor of God, and work out our salvation with fear and trembling. To which end our Saviour directeth, and plainly shewes us the way to heaven, which although it be a hard way, and a strait way, yet it leadeth unto a blessed life; and what though we be scratcht in the way with briars and thorns, and endure some hardship for a time, yet when we come to Heaven, it will surely make us amends at last.

Did not our Saviour himself and all his Prophets and Apostles go to heaven through many difficulties? How were they buffeted, scourged, and

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us in and mocked, yea, spitted on, and spitefully used
 having by wicked and ungodly men: did it not cost
 on the **CHRIST** his dear life and precious blood to
 shod purchase life and heaven for us? Did not the
 A-Saints of **GOD** in all ages willingly endure
 ith ye any thing for heaven; they were content to part
 of the with all, knowing they had in Heaven a better
 d the and a more enduring substance. See what they
 God, suffered with joy for heaven, Heb. 11. Abraham
 on in left his Country and inheritance. Moses forsook
 perse-Egypt, chusing rather to suffer with Christ, then
 ne of to enjoy the pleasures of sin. And others stopped
 that the mouths of Lions, quenched the violence of the
 r we fire; were tortured, had trials of cruel mockings,
 es of yea, bonds and imprisonments. They were stoned,
 atan sawn asunder, slain with the sword, wandred about
 mo2 in sheeps skins and goats skins, being destitute, af-
 fear flicted, tormented, wandering in mountains and
 r dis- desarts, dens, and corners of the earth, Of whom
 ven, (saith the Apostle) the world was not worthy.
 trait They of whom the world was not worthy, were
 what accounted by wicked and ungodly men not wor-
 thys for to live and sojourn in the World. Did
 iars not all the Martyrs suffer death with joy for
 mc, heavens sake, according to that Scripture. Ac-
 rely count it all joy when ye fall into divers temptations,
 20- Jam. 1. 2. How did Paul and Silas sing in prison,
 any Acts 16. 35. They rejoyced God accounted them
 ged, worthy to suffer for heaven. They were resolved
 and no difficulty should debar them from Heaven:
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being perswaded, that neither death, nor life, nor things present, nor things to come, neither tribulations, nor persecutions, nor any thing else should hinder him from Heaven, Rom. 8. 38. Christ having told them, That they should be hated of all men for his name sake, Yea, they that kill'd them should think they did God good service, John 16. 2. Because they belonged to Heaven, therefore the world hated them; they were assured of the truth of the word of God, which saith, That through many tribulations we must enter into the Kingdom of Heaven. And is it not much better to suffer here a light affliction, as the Apostle calls it, which is but for a moment, then for a little season to enjoy the pleasures of sin, and be eternally in hell in everlasting torments, which shall never have end? Consider this all ye that forget God, and despise his word and Ministers! Know this all ye Ranters, Quakers, Drunkards, and Swearers, who mock at the word of God, God will one day reckon with you for all your ungodly courses and works of darkness; and then your master the devil, whom you so much delighted to serve, will pay you your wages fire and brimstone, eternal torments for ever: and then you will wish and say, when it is too late, O that I had served God! O that I had not walked in these ungodly courses! When God cryed unto you to repent, you would not hear; and now you are in hell, roaring and cry-

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life, ng to be eased of your endless torments, God
either will not hear you. At the day of judgement the
g else eyes of wicked men shall be opened; they could
38. e no pleasure in the wayes of God, but still their
be ha- delight was in sin, it was sport and pastime for
y that hem to sin and offend the Lord. **O**, but what
ervice, could they now give to be saved: they who be-
aben, ore would not forsake any one of their sinnes,
assu- though it were to save their souls, now they
saith, would give ten thousand worlds if they had
enter hem, to have but one hours ease and liberty to
much et salvation: What shall it profit a man to gain
Apo- the whole world and lose his own soul? Mat. 15. 19.
n for Let every one therefore repent; and turn un-
and o the Lord, for he is merciful and full of com-
entz, passion: strive to enter in at the strait gate,
s all and do not deceive your poor souls, by thinking
Mi- you shall go to heaven for your good meaning:
ers, For it is written, Not every one that saith unto
t the he Lord, Lord, shall enter into the Kingdom of hea-
you ven (saith Christ) but he that doth the will of my
arks Father, which is in heaven, Mat. 7. 21. **W**ent think
you f they do but come to Church, and have a good
your meaning they shall be saved: **O** how many de-
s for ceive themselves by this? St. Crysoptom, who
it is preached to that great City of Antioch, did be-
had lie, that of two hundred thousand that came to
then hear the word, scarce an hundred souls should be
not saved: for if men would be saved, they must not
cry- merely be hearers, but doers of the word, as St.
ing James

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James saith, Jam. 1. 22. The Scribes and Pharisees thought they should go to heaven before any other, why? They fasted, they gave alms, they did more then come to Church; and yet they came short of heaven: And doth not Christ say, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall never inherit the Kingdom of Heaven, Matth. 5. 10. How many thousands are there in England, whose righteousness comes infinitely short of the righteousness of the Scribes and Pharisees; nay, indeed have none at all, neither seek for any; but on the contrary, delight in nothing but uncleanness, drunkenness, and other lascivious sins: Of which St Paul saith, They that live and dye in them, shall never inherit the Kingdom of Heaven, 1 Cor. 6. 10. But shall be cast into utter darkness, where shall be weeping and wailing, and gnashing of teeth.

That men would be wise, and consider their latter end, for as the tree falls, so it lies: If men will live in their sins, they shall dye in their sins, and perish for ever. For without holiness no man shall see God, Heb. 12. 14.

The young man in the Gospel, he enquired after salvation, saying, Good master, what shall I do to be saved? But how many are there in England, who never in all their life long so much as think of heaven, and the salvation of their precious souls: let the Lord call never so loud by the voice

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voice of his Ministers, lifting up their voice like trumpet, or by the voice of his words and works; by his mercies which should invite men to come in, by his Judgements which should affright them: how do they lie snoring and sleeping in their sin, and never awake? But let the world all, and presently they stir: let but a door be opened how to get riches, and be great in the world; how do men thrust and throng, and every one strives to go before another; but the Ministers of God may cry and call till their hearts ache for men to get to heaven, and then sadly complain to the Lord, as Isaiah did, Isa. 53. 1. Lord who hath believed our report? We have toil'd all day, all the dayes of our lives, and have caught nothing. The Net of the Gospel hath been always spread out, and yet scarce one soul taken in it. We read Acts 2. 40. that at a Sermon of St. Peters, three thousand souls were converted to the Lord: but now we may hear three thousand Sermons preached, and scarce one soul brought to heaven. Men are altogether of Gallio's mind, Acts 18. 17. They care not for these things. Never was there since the dayes of Adam so much means of grace and salvation as now: have we not Line upon Line, Precept upon Precept, Sermon upon Sermon, Mercy upon Mercy, and yet all will not do; men stop their ears, and refuse to hear the voice of the Charmer, charin he never so willy: O I fear it will be more tollerable for Sodom and Gomorrah

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Gomorrah in the day of judgement, then for England: And not onely the men of Nineve, but the cruel Jews and Turks, shall rise up in judgement against us except we repent. Englands hell will be hotter then the Indians hell. What nation or people is there at this day, that God hath bestowed so many mercies on as upon England, the Lord hath given us not onely his Gospel, but also peace and plenty of all things. And yet notwithstanding the Grace of God hath so abounded towards us, that we have turn'd his Grace into wantonness; because the goodness and mercy of our God hath abounded towards us, we have made our sins to superabound against him. How justly might the Lord for our unworthiness, even cause the devouring sword to be unheathed again among us, and cause us to sheath it in one anothers bowels again: and not onely send the sword among us again, which is ready to be drawn, but his destroying Angel with that sword, and heavy judgement the noysome Pestilence, which the Lord hath been pleased in much mercy to keep from among us a long time, even to admiration, and even sweep us away in his wrath and indignation, even every one of us: It is the Lords mercy we are not consumed, Lam. 3. 22. Did not the Lord renew his mercies every morning, we should, be in hell ere night. Ah the Lord spare us, and have mercy on us, for it is greatly to be feared these three heavy judgements, Plague, Fa-

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ine and Sword are even ready to fall upon us.
How justly might the Lord give us a Famine,
not onely of bread, but also of hearing the word
of the Lord, even because we have despised it,
and loathed it, as the Israelites did the Manna
the Lord rained from Heaven: heavenly food,
and it was loathed by wretched men.

How sadly the Lord hath caused Ireland and
Germany to feel these three heavy Judgements,
as fresh in every mans memory, and is not Eng-
land as sinful a Nation as any of these were?
Yea, England is at this day an unthankful and
unholy people, a rebellious Nation, who stand
out against the Lord. But let England know,
the Lord will be revenged on them. Shall I not
be revenged on such a Nation as this? (saith the
Lord) Yea, I will be revenged on them. O that
men would see the goodness of the Lord, and now
to day, even while it is call'd to day, and turn to
the Lord by repentance, for who knows whether
the Lord will have mercy? Yea, he will have
mercy upon us if we repent. As I live (saith the
Lord) I desire not the death of a sinner, but rather
that he should turn from his wickedness and repent.
Turn ye, turn ye, saith the Lord Ezek. 33. 12. and I
will have mercy upon you. If there could have bin
found but ten righteous persons in Sodom, God
would have spared it, Gen. 8. 33. And may not
the Lord spare us, yea, he will spare us if we re-
pent. See what the Lord saith, Isa. 55. 7. Let the
wicked

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wicked forsake his way, and the unrighteous man
his thoughts, and turn to the Lord, and he will have
mercy on them. Let every one therefore speedily
repent without delay, and strive who shall begin
first: if every one would sweep his own door, the
whole street would soon be clean; and if every
one would repent of his own sins, the sins of the
nation would soon be blotted out. Yet forty dayes
and Nineve shall be destroyed, saith the Lord; and
yet upon their repentance, the Lord pardoned
them: and if ever they would go to heaven it must
be by faith and repentance: for no repentance,
no salvation Except ye repent, ye shall all likewise
perish, saith our Saviour, Luke 13. 3. Without holi-
ness no man shall see the Lord, Heb. 12. 14. and with-
out repentance there can be no holiness, for holi-
ness is the fruit of repentance: if we be not holy
here, we shall never be happy hereafter. God
himself hath said so, and he is no lyar. The devil
may perswade you otherwise, but he is a lyar, and
the father of lyars, John 8. 44. he will perswade you
so, onely to delude your souls, and draw you into
hell: he speaks you fair, but it may be he will
tell you another tale in hell. He is like a great
Bragadocio, that promisseth great things, but
indeed hath nothing to pay but hell and damna-
tion: All this will I give thee if thou wilt fall down
and worship me, saith the devil to our Saviour,
Mat. 4. But I pray whose is the world? 's not the
earth the Lords, and the fulness thereof, Psal. 24.

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man The Devil hath nothing at all to do with it, but
have as the Lord gives him leave. Riches and honoꝝ;
dily worldly honour & greatness are the devils baits
egin to catch poꝝ souls: He lays these things befoze
the their eyes, but it is the soul he aims at, let him
per say what he will, the end of his work is onely to
the delude and destroy poꝝ souls; the Devil promi-
ayes eth much, and hath nothing to pay but hell and
and damnation, and yet how many believe him? Let
ned the Lord say, here is my Christ, take him, much
rust god may he do you; here's pardon of sin, receibe,
nce, here is life and salvation, heaben and happyness,
wise and who is there that dares to receibe? You will
holi. not come to me that you might have life, (saith
with Christ. But let but the devil say, you may go on
goli. in your sins, take your pleasure in the world, att
holi. shall be well with you, it is time enough to re-
God. pent hereafter, how readily do men believe him?
evil. But if men did but know and believe whither
and they are going, when they are going in the ways
you of sin, they would go another way. The way of
into sin is the broad way to hell, you go merrily along,
will its down the hill you are running; but take heed
reat you will fall into hell at last. It is just with men
but going to hell, as it was with the man that was
na. to go over a great River on a narrow Bridge;
own he puts on his spectacles, and so the bridge seem'd
our. wider then it was, and the poꝝ man walks on
e. the securely, and so falls beside the Bridge, and is
4. drowned: wicked men, they look on the world
E. h with

with the devils spectacles, and so it seems very pleasant and delightful, and they run on securely (as we say) without fear or wit, not considering that every step they tread, they are ready to fall into hell. O sinners consider, when you are sinning, you are dancing about the mouth of hell, & if the Lord should but snap in sunder the slender thred of your lives, you would presently fall into hell. Men think the pleasures of sin very sweet, the Lord knows they are bitterness in the latter end: the sweet meat of sin will have sowre sauce; sin is the dearest commodity in the world, you will repent your bargain at last, though you sin at never so cheap a rate, you will pay too dear for it: you will say then, the devil was too hard for you, he cheated you, you gave him too much. Sin cost men their lives, and their souls more precious then pearls or rubies, and lose heaven too by the bargain. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ, Rom. 6. 22.

Strive therefore to enter in at the strait gate, get to heaven, though the way be hard, yet strive: you have the command of Christ, his example, the example of all the Prophets and Apostles, and having such a cloud of witnesses, be not discouraged, but run with patience the race that is set before you: suffer not Satan to deceive you, if you do, you will surely repent it when it is too late. Consider by the example of Dives and Lazarus; is it not better think you to be in hea-

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heaven with Lazarus, then to be in hell with Dives? Dives he wanted nothing on earth; Had the world at will, fared deliciously every day; but is now in hell, and wants a drop of water. Lazarus he lived in great wants and miseries, had not wherewithal to relieve his hungry body full of sores; men they looked scornfully on him, and did him not so much favour as the dogs: they came and licked his sores, but Dives denied him the very crumbs that fell from his table to the Dogs. What think you, did not Lazarus endure much hardship to get to heaven: he was here in much misery, full of woes; now in heaven hath rivers of pleasure, joy unspeakable, and full of glory. O beloved, it is better to beg our bread here with Lazarus for a little season on earth; then to beg our water with Dives in hell to all eternity. We should not judge that worth much now in the time of our life, which will be of no worth hereafter. Riches, saith Solomon, make themselves wings and flee away, they are uncertain here to day, and gone to morrow, as woful experience tells us, and are worth just nothing in the day of judgement; in the life to come they are worthless things, there will be an end of them: But godliness hath the promise of the life that now is, and the life to come, 1 Tim. 4.8. When Dives was in his pontificalibus, had his purple clothing and dainty fare every day, who would not be Dives then: almost every one: But when we read of Dives in hell for-

ments, then who would be Dives? certainly none at all. Dives would not be content to be a beggar in the estate of Lazarus ten thousand years if he might be released out of his torments. Likewise when we read of poor Lazarus a beggar, full of sores, wanting bread, in great distress of body, who would be Lazarus in that case? certainly none at all. But when we read of Lazarus in Abrahams bosome, Lazarus in heaven, then who would not be Lazarus if he might? But if we would be Lazarus in heaven, we must be Lazarus on earth: if we would dye the death of the righteous, we must live the life of the righteous: If we would sit down in the Kingdom of Heaven with Abraham, Isaac, and Jacob, and all the Prophets, Apostles, and Saints of God; we must tread in their steps, they have beaten the way, they have made it plain for us if we will, their path is clearly to be seen: we must walk as they walked, soberly; live as they lived, holy and righteously all our dayes; endure hardship as they did, as you may see in the word of God. What did the Prophets and Apostles of our blessed Lord and Saviour undergo? St. Paul tells us in his book of Martyrs, Heb. 11. They were persecuted, stoned, imprisoned, sawn asunder, mocked, scourged, despised by men, wandred about in sheep-skins and goat-skins. And other Apostles and Saints we read of, some torn in pieces by wilde beasts, others put in scalding oyl, some had

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non had their skins flayed off alive, dragged about
beg with horses, and our Smithfield is a good witness
of the sufferings of the Martyrs: and besides we
beard of late the sad tydings of the sufferings of
our Brethren in Savoy, which may make every
of good Christians heart bleed to hear what cruel
and lovy tortures those faithful Christians did en-
dure for the sake of Christ: how they were
whorcht by fire, dashed in pieces against the rocks,
not pittying nor sparing, even tender sucking
infants, but destroying all. The Lord make us
ighensible of his saving mercies towards us, that
we are not delivered into the hands of such blas-
phemous wretches; therefore as St. Paul saith, Let us run
with patience the race that is set before us. It is but
for a little while, and in due time we shall receive
our reward if we faint not, Heb. 12. 2. Let us then
labour not for the meat that perisheth, but for that
which endureth to eternal life. So demeaning of
our selves here, as those that look for the com-
ing of our Lord Jesus, who shall render to every
one according to their works. And know, that al-
though the righteous meet with hard fare in the
world, yet their end shall be joy and peace, Peace
that passeth all understanding. When the wicked
men although they are crowned with rose-buds,
and hath their paths washed in Butter, and
be an hundred years in pleasure, yet they shall
be accursed: for there will certainly come a day
when all mankinde, high and low, rich and poor,
noble

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noble and ignoble, shall appear naked before the
great Tribunal of the Lord. And then what
will become of riches and honour, beauty and
pleasure. Then the Crowns of Kings, and the
rags of Beggars shall all be laid aside; and all
without respect of persons receive sentence ac-
cording to their deeds done in the flesh. Then
pride and luxury, swearing and drunkenness,
swaggering, complemental oaths, and all other
vile and lascivious couplings and adulations of
beauty, the so much admired and studied sins of
the Gallants of the world, shall be pronounced
out of the mouth of God himself, to be nothing
else but glittering abominations: then the adul-
terating wares, light and double weights, and
false measures, now almost woven into the very
art of trading, shall be pronounced to be nothing
else but mysteries of iniquity: and self-decei-
vings, and shall be rewarded with eternal fire:
and then the poor despised profession and profes-
sors of the power of godliness, who tremble at
the word of God, make conscience of their wayes,
and forbear not onely vain and wicked oaths,
but also idle words, whose hearts bleed for the
abomination of the times, and the wickedness
of those among whom they live; who walk hum-
bly and mournfully before the Lord, in an era
the holy conversation, in the midst of a crooked and
perverse generation, shall in good earnest be pro-
nounced from the mouth of God himself, to be
hau

plain Path-way to Heaven.

the have walked in that true and narrow way that
bat leadeth to eternal life: then the wicked and
and ungodly, who mocked at the word of God, when
the it is too late shall be forced to confesse and say, O
all what fools were we! We accounted their lives
ac- madnels, and judged their end to be without ho-
hen- nour: How are they now reckoned among the
els, Saints, and have their portion in Heaven, sit-
ther- ting down with Abraham, Isaac, and Jacob in the
s of kingdom of their God: and we who lived in plea-
s of sure, and walked in this broad easie, and smooth
ced way, are tumbled down to hell, there to receive
ing the just reward of our ungodly sayings and do-
oul- ings, eternal torments for ever and ever.

Now to conclude all in a word, let every one
of us take the good counsel of Solomon, to remem-
ber our Creator in the dayes of our Youth. Rejoyce
O young man in thy youth, and let thy heart cheer
fire: thee. But know for all this thou must come to
of a judgement. Remember there is both a heaven and
le at a hell; a heaven to reward thee if thou dost well,
yes, a hell to torment thee if thou dost ill. Labour
th, then to be of the number of those, to whom the
the Lord shall say at the last and great day of judge-
ment, Come ye blessed of my Father, inherit the
kingdom prepared for you from the beginning of
era the world, Mat. 25 24. Unto which kingdom, the
and Lord of his mercy bring us all.

Now the God of peace, which brought again
from the dead the Lord Jesus Christ that great shep-
herd

The Plain Mans

heard of his sheep, through the blood of the everlasting Covenant, make us perfect in every good word and work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ our Lord: To whom be glory and honour now and for ever. Amen.

F I N I S.

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